THE TRVE DISCRIPtion of a Royall *Masque*.

PRESENTED AT HAMPton Court, vpon Sunday night, being the eight of Ianuary.

1604.

AND

Personated by the Queenes most Excellent *Majestie, attended by Eleuen* Ladies of Honour.



LONDON

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THE

TRVE DISCRIPTION

Of a Royall Masque.

Presented at Hampton Court *vpon Sun*day night being the eight day of *January*. 1604.

The Night apparelled in a black vesture set with Stars comming from belowe, and approching neere vnto the Temple erected towarde the vpper end of the Hall: wakens her Sonne *Somnus* that there lyes sleeping in a Caue; with this speech.

AWake dark sleep, roufe thee from out thy Caue;
Thy Mother Night, that bred thee in her womb,
And fed thee first with silence and with ease,
Doth heere thy shadowed operations craue.
And therefore wake my sonne, awake and come:
Strike with thy Hornie wande, the spirits of theis
That here expect some pleasing nouelties;
And make their slumber to beget strange sightes.

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Strange visions and vn-usual properties,
Vn-seene of latter ages, auncient rites;
Of gifts diuine, wrapt vp in Misteries,
Make this to seeme a Temple in their sight:
Whose maine support, holy religion, frame,
And wisedome, courage, Temperaunce and right:
Make seeme the pillors that sustaine the same,
Shadow some *Sibill* to attend the rites;
And to describe the power that shall resorte,
With the interpretation of the benefites
They bring in Cloudes, & what they doe importe,
Yet make them to protend the true desire
Of those that wish them, waking reall things;
Whilste I wil hoou'ring heere aloofe retire,
And couer all things with my sable wings.

Som. Deere Mother Night, I your commandement
Obay, and dreams t'interpret dreames, will make
As waking curiositie is wonte.
Though better dreames asleepe, the dreames awake
And this White Horny wande shall worke the deed:
Whose power, doth figures of the light present,
When from this sable *Radius* doth proceede
Nought but confusde darke shewes to no intent:
And therefore goe bright visions, entertaine
All round about, whilste Ile to sleepe againe.

Iris *the Messenger of the Goddesses, discending from the Mountaine where they were assembled, deckt in the couller of the Raine-bow, speakes as followeth.*

I *The daughter of wounder, now made the* Messenger of power; heere descended, to signifie the comming of a Celestiall prefence of Goddesses, determined this faire Temple of peace, with holy handes and deuoute desires, haue dedicated to vnity and concord: and leauing to themselues in *Ouidos Ida Paphos* their auncient delighting places of Greece and Asia, now made the seates of Barbarisme, and spoyle, vouchsafe to take their recreation, here, vpon the Westerne Mount of mightie *Brittanie*, the Land of Ciuill Musicke and of rest: And are pleased to appeere in the self-same figures, wherein antiquitie hath formorly cloathed them; and as they haue bene cast in the imagination of pittie, who hath giuen mortal shapes to the gifts and effects of an eternall power: For that

those

thoſe beautifull Carrecters of ſence were eaſier to be read, then their miſticall Ideas, diſperſed in that wide and incomprehenſible volume of Nature. And well haue mortall men apparelled all the vertues, all the graces, all bleſsings, with that ſhape wherewith themſelues are moſt delighted, and which worke the beſt motions, and beſt repreſent the beauty of heauenly powers. And therefore, reuerend Propheteſſe, who heare attendeſt vpon the deuotions of this place, prepare thy ſelfe for thoſe rites that pertaine to thy function, and the honour of ſuch deities. And to the end thou maiſt haue a fore-notion what powers, and who they are that come; take here this Proſpectiue, and herein note and tell what thou ſeeſt: For well maiſt thou there obſerue their ſhadowes, but their preſence will bereaue thee of all, ſaue admiration and amazement. For who can looke vpon ſuch powers and ſpeake? And ſo I leaue thee.

Sybilla *deckt as a* Nunne, *in blacke vpon White, hauing receiued this Message, and the Prospective, vseth these words.*

WHat haue I seene? Where am I? Or doe I see at all? or am I anie where? What? was this IRIS the Messenger of IVNO, or else, but a fantasma or imagination? Will the Diuine Goddesses vouchsafe to visit this poore Temple? Shall I be blest to entertaine so great powers? It can bee but a dreame; yet such great powers haue blest as humble Roofes, and vse it of no other respect, then their owne great fauours to shine where they will. But what Prospectiue is this? or what shall I herein see? O admirable powers! what sights are these?

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IVNO.

FIrst, heere Imperiall IVNO in her chayre,
With Scepter of command, for Kingdomes large:
Ascends, all clad in colours of the ayre,
Crown'd with bright Starres, to signifie her charge.

PALLAS.

Next, warlike PALLAS, in her helmet dresst,
With Launce of winning; Target of defence:
In whom both wit and courage are expresst,
To get with glory, hold wth prouidence.

VENVS.

Then louely VENVS in bright Majestie,
Appeares with milde aspect in Doue-like-hewe,
With th'al combining scarffe of amitie;
T'ingird strange Nations with affections true.

DIANA.

Next, chaste DIANA in her robes of greene,
With weapons of the Wood her selfe addresls,
To blesse the Forrest where her power is seene,
T'hold peace with all the World, but with wilde beasts.

VESTA.

Then comely VESTA with her flames of zeale,
Presents her selfe, clad in white puritie,
Whose booke the soules sweet comfort doth reueale,
By th'euer burning lampe of pietie.

PROSERPINA.

Next, rich PROSERPINA with flames of gold,
Whose estate, although within the earth, yet shee
Comes from aboue, and in her hand doth hold
The Mine of wealth, with cheerefull Majestie.

MACARIA.

Then al in purple robes, rich Happinesse:
Next her appeares, bearing in either hand,
Th'ensignes both of welth and wit; t'expresse,
That by them both, her Majestie doth stand.

CONCORDIA.

Then all in partie-coloured robes appeares
In White and Crimson-gracefull Concord, rest
With knottes of vnion; and in hand she beares
The happy joyned Roses of our rest.

ASTRÆA.

Cleare-eyde ASTRAEA next, with reuerend browe,
Clad in Celestiall hew, which best she likes:
Comes with her ballance, and her sword to showe,
That first her judgement weighes before it strikes.

FLORA.

Then cheerefull FLORA, all adornd with flowers,
Who cloathes the earth with beauty and delight,
In thousand sundrie sutes, whilst shining howers,
Will scarse afford a darkenes to the Night.

CERES.

Next, plenteous CERES in her harueſt weede,
Crown'd with the'ncreaſe of what ſhe gaue to keepe,
To Gratitude and Faith in whom we neede:
Who ſowes on Vertue, ſhall with glory reape.

TETHIS.

Laſtly comes TETHIS, ALBION's deereſt Loue,
Whom ſhe in faithfull armes doth deigne t'imbrace:
And brings the Trident of her power t'approue
Her fauour and reſpect to do him grace.

Thus haue I read their ſhadowes, but beholde:
In glory where they come as IRIS tolde.

The

The three Graces march before the Goddes-

ſes, deſcending downe the Mountaine with lowd Muſicke, and comming vp to the vpper ende, ſtay and ſing this Song, whilſt the Goddeſſes go vp to the Temple with Preſents, and from them, march downe the Hall.

The Song.

DEſert, Reward, and Gratitude,
The Graces of Society:
Do heere with hand in hand conclude,
The bleſſed chaine of amity.
1. For I deſerue. 2. I giue. 3. I thanke:
All. Thanks, guifts, deſerts thus joyne in ranck.

Wee yeeld the ſplendent rayes of light,
Vnto the bleſsings that diſcend;
The grace whereof with more delight,
The well diſpoſing doth commend,
Whilſt gratitude, rewards, deſerts,
Pleaſe, win, draw on, and couple hearts.

For woorth, and power, and due reſpect,
Deſerues, beſtowes, returnes with grace;
The meed, reward, the kind effect,
That giues the world a cheerefull face.
And turning in this courſe of right,
Makes vertue moue with true delight.

The

The Song being ended, and the Maskers in the mid-
dest of the Hall, disposing themselues to their daunce, Sibilla *hauing placed their seuerall Presents on the Altar, vttereth these words.*

O Power of powers, graunt to our vowes we pray,
That these fayre blessings which we here arrest,
In figures left vs here, in substance, may
Be those great proppes of glory and respect.
Let Kingdomes large, let armed Pollicye,
Milde Loue, true Zeale, right shooting at the white,
Of braue designes, let Wealth, Felicitie,
Iustice, and Concord, Pleasure, Plenty, Might
And powre by Sea, with grace proportinate,
Make glorious both this Kingdome and Estate.

After this the Maskers daunced their owne measures, which being ended, & they ready to take out the Lords, the three Graces sing.

I.

WHilst worth with honour, make their choise,
For measured motions ordered right:
Now let vs likewise giue a voyce,
Vnto the touch of our delight.

II.

FOr comforts lockt vp without sound,
Are th'vnborne Children of the thought:
Like vnto Treasures neuer found,
That buryed lowe, are left forgot.

III.

Where words or glory do not show,
There like braue actions without Frame,
It seems like plants not set to growe,
Or as a tombe without a name.

The

The Maskers hauing ended the Daun-
cing with the Lords: IRIS, *gines warning of their departure, in this manner,*

IRIS.

AS I was the joyfull Messenger, to notifie the comming of these diuine powers ; so am I nowe the same of their departure, who hauing cloathed themselues with these apparances, doe nowe returne backe Spheres of there owne being from whence they are. But yet of my selfe, this much I must reueale, though against the warrant of a Messenger, who, I know had better to fayle in obedience, than in presumption, that these Deities by (the motion of the all-directing Pallas, the glorious Patronesse of this mighty Monarchie) descending in the Majestie of their inuisible essences, vpon yonder Mountaine; found there the best and most worthy, the best of Ladies, disporting her selfe with the choisest attendants, whose formes they presently tooke, as delighting to be in the best built Temples of beauty and honour, and in them vouchsafed to appeare in this manner, being otherwise no objects for mortall eyes.

And

And no doubt, but that in respect of the seasons, vnder whose beautiful couerings they haue thus presented themselues: these Deities will be pleased, the rather at their inuocation, knowing all their desires to be such, as euermore to grace this glorious Monarchie, with the Royall effects of these blessings represented.

After this, they fel to a short parting Daunce, and so ascended the Mountaine in the same order as they came downe.

FINIS.